BERKELEY, CALIFORNIA

The American Friend

Old Series
Vol. XXXV. No. 39

SEPTEMBER 27, 1928

New Series
Vol. XVI. No. 39

Pacific School of Religion
Berkeley, Calif.

The "Depressed" Industry

WILLIAM C. ALLEN

Are We Consistent?

AN EDITORIAL

Listening for God's Voice

A. MORRIS CAREY

Friendly Notes from Russia

ABRAM S. UNDERHILL

Possibilities of Life

ROY L. VAN DEMAN

ON THE HORIZON OF THE CHRISTIAN CHURCH

DURANT PRIZE OFFER FOR BEST PLAN

W. C. Durant has initiated a prize competition to secure a practicable plan to make the Eighteenth Amendment effective. In connection with the announcement of the offer of a $25,000 prize, he stated his conviction that the people want the amendment "enforced and obeyed." No restrictions, however, have been placed on the competition save what is explicitly stated in the announcement, the pertinent portion of which is as follows: "In order to give expression to the soundest thought in the country on the subject I offer a prize of $25,000 for the best and most practicable plan to make the Eighteenth Amendment effective. The prize will be awarded by a committee of prominent men and women now being selected. Competitive offerings must be typewritten and not exceed two thousand words in length, and must be submitted prior to December first to the Prize Committee on Eighteenth Amendment, Room 2401 Fisk Building, New York City. The prize will be awarded and paid December twenty-fifth."

FEDERATED CHURCHES IN UNITED STATES

The Department of Commerce announces that, according to the returns received, there were 361 Federated Churches in the United States in 1926, with 59,977 members. A federated church is one made up of two or more denominational organizations or units, each maintaining a separate membership and perhaps some other separate activities. The federated church acts as one body, however, in the holding of religious services and usually in the maintenance of a Sunday school and in most or all social activities. There were 86 churches each made up of a Congregational unit federated with a Methodist Episcopal unit; 40 churches represented the federation of a Congregational with a Northern Baptist unit; 27, the federation of a Methodist Episcopal with a Presbyterian unit; 22, the federation of a Congregational with a Presbyterian unit; and 17, the federation of a Methodist Episcopal with a Northern Baptist unit. Many of the remaining churches represented the federation of a unit of one of these denominations with two or more other denominational units. Other denominations frequently involved in the make-up of federated churches include Unitarians, Universalists, Disciples of Christ, and the Christian Church. Federated Churches were not shown separately in 1916, but were, for the most part, included in the group designated as Independent Churches. The total expenditures, as reported by 354 churches, amounted to $1,272,455, including $1,082,730 for current expenses and improvements, and $189,725 for benevolences, missions, etc. The value of church edifices (including furniture and equipment), as reported by 343 churches, was $6,159,725. Of the 361 churches reporting, 60 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 301 were in rural areas. Of the total membership, 16,336 were in the urban churches and 43,641 in the rural churches; and of the total expenditures 58 urban churches reported $429,323 and 296 rural churches, $843,132. The value of church property reported by 56 urban churches was $2,526,800 and that reported by 287 rural churches was $3,632,925. Sunday schools were reported by 346 of the Federated Churches, with 5,352 officers and teachers and 46,820 scholars.

If you had spent

Twenty-five Years in East Africa

? ? ? What ? ? ?

would you know about the country. Your missionaries have been in East Africa for that long a time. Let them tell you of their experiences in

Twenty-five Years in East Africa

Just off the press!

Send 15c to

The American Friends Board of Foreign Missions

101 South Eighth Street

Richmond, Indiana

HOOVER ENDORSED BY ANTI-SALOON LEAGUE

For thirty-five years the Anti-Saloon League has informed voters on how most effectively to use their ballots against the liquor traffic. It has reported the record or attitude of candidates relative to prohibition to the members of the churches which it officially represents. For the first time prohibition has been made the issue in a Presidential campaign. The voters of both parties who favor prohibition are depending on the Anti-Saloon League for information on this issue. In accordance with its established custom of explaining how the interests of the dry cause may be best protected and advanced in the choice of candidates for office the League has issued a statement on the Presidency. On September 23, Temperance Sunday, this statement was presented to the people in the churches that cooperate with the Anti-Saloon League all over the United States. The Anti-Saloon League has always urged voters to make an intelligent study of the wet and dry issue and then to do their duty as good citizens by expressing their preferences at the polls on election day. We are confident that the careful and honest consideration of the liquor problem in the United States can only result in votes for Hoover by all who desire the suppression of alcoholism.

HEBREW UNIVERSITY INDICATES PROGRESS

About the time American commencements were in full swing the chancellor of the Hebrew University in Jerusalem, Dr. Magnes, gave an address setting forth the significant facts in the development of this new institution. Despite the ceremonious inauguration three years ago, he said, what actually exists is only a beginning. As Jews speak the seventy differing languages of body and soul, years must elapse before the required Hebraic synthesis arrives. Thus far, this University has provided more or less independent institutes for research, but it will now introduce systematic degree instruction for undergraduates, the highest possible academic standards being maintained even if some Jewish youth are thereby repelled. The new school of art is to consist of the Institute of Jewish Studies, the School for Oriental Studies, and general courses in philosophy, history and letters. To secure a university degree will require four years, choice of a major subject with two minors, examinations of severity, and a dissertation. Academic degrees of high standing will admit to the research institutes. The authorized University budget for the coming year is $250,000, practically all of which comes from the United States.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXV. No. 39. | SEPTEMBER 27, 1928 | New Series Vol. XVI. No. 39.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

Are We Consistent in Supporting Hoover?

IT IS not because we deem consistency to be the crowning virtue, to be maintained at all costs, that we undertake to answer the pointed questions put to us by a subscriber who speaks on our correspondence page in this issue. There are far worse things than being inconsistent now and then, especially if by being true to freshly conceived truth one lays himself open to the charge. In this case, however, we pick up the gauntlet as thrown down before us, if a Quaker editor may be permitted so belligerent a figure. We presume to defend our consistency.

In the opening sentence of the editorial to which our friend takes exception, we said: "Irresistibly the issues of the presidential campaign are coming more and more to be moral rather than political." Herein is the citadel of our position. A church paper may not be expected to turn aside to espouse issues as political and men as politicians. But when men and issues enter the realm of personal and national morality, a church paper cannot ignore them. It isn't a question of its turning aside to meet them—*to attempt to avoid them would be to turn aside.*

Replying to our correspondent's first question, we do remember quite distinctly that we declined to be drawn editorially into the campaign of 1924. We are free to admit that no clear and distinct line can be drawn between what is political and what is moral. All political questions have moral implications, ultimately if not directly. Now and then, however, the emphasis shifts so decidedly to the moral that it compels attention. Is this not such a time? No public question strikes so directly and immediately at the moral life and welfare of the nation as does that having to do with the use of intoxicating liquor. Its moral ramifications are innumerable. To bring back the liquor business to any semblance of legal status and recognition would be tragedy of the first order. Yet one of the candidates for President proposes to do that very thing. As against his defensive protest that he would not think of bringing back the saloon, the public has his not unrecent declaration that he would like once more to put his foot on the brass rail and blow off the froth! As President, he would be expected (?) to enforce the law he detests, and which he has not enforced in his own state—a law which he declares cannot be enforced, and which at the same time he would be raising heaven and earth to repeal. And he would be expected to convict and punish his friends for breaking the law which they sent him to the White House to annul! If this picture needs any further touching up, we need only recall that this same candidate is in the lists as an open champion of Tammany Hall. Words are not required to suggest what that organization symbolizes, both morally and politically. In a word, if this whole situation does not envisage a compelling moral issue, we would hardly know where to find one. We can, therefore, see no inconsistency in editorially supporting Hoover on a moral issue in 1928, after having declined to support LaFollette, or any other candidate, in 1924 on a political issue.

BY WAY OF REMINDER

MAY we remind disturbed readers that THE AMERICAN FRIEND and *The Messenger of Peace* are two distinct papers, neither of which has any responsibility for the utterances of the other. By arrangement with the Peace Association we merely include the *Messenger* in supplement form once each month. It follows, of course, that we were in no way responsible for the article, "Smith, Hoover and Foreign Affairs," which appeared in the *Messenger* for September 13. It would seem that our repeated editorial declarations for Hoover should have spared us the inferences which some readers have hastily made.

—W. C. W.

Is Prohibition or Peace the Major Issue?

OUR friendly critic brings a second count against our editorial consistency. She points out Hoover's unsatisfactory position on peace and international relations, as was also done quite vividly by an editor of the *Messenger of Peace* two weeks ago. Hoover's declaration on preparedness is not satisfactory to us. We have said so before and shall continue to say so. If he becomes President and should attempt to foist another Defense Day or big Navy bill upon the country we should assail that policy as vigorously as we have done in the past. But we do not believe he will do any such thing. Let us look, on the other hand, to the credit side of Hoover on this question. On the whole, his world service has won for him recognition as the outstanding humanitarian of this generation. The instincts for humanity and for peace are inseparable. Combined with the humanitarian appeal in this case is the outlook of and capacity for world statesmanship. Herbert Hoover has both the instinct and wisdom to make peace and to pursue it.

But even granting that he is not "sound" on this issue—what then? There are good people supporting

Governor Smith on this and other issues on which they consider him to be more socially minded than his Republican opponent. On these points there are differences of opinion—so much so that the case is not conclusive. In any event they do not represent the outstanding issues in this campaign. Governor Smith has himself, in defiance of his own party platform, made the paramount issue. He has put his opposition to Prohibition to the front and the country has accepted his challenge. As the *Christian Century* puts it, "If Governor Smith wins the presidency he will win it, not as a progressive, but as a wet." However fair his words, we cannot see how electing the Governor to the presidency would greatly enhance the peace cause. We do see how it would set back the cause of Prohibition irretrievably, so far as our generation is concerned.

Our correspondent raises another question which is really an issue in itself—the justification and adequacy of Prohibition. We have a few burning words to speak thereon, but as in the old time thrilling serials, they must await our next issue.

The "Depressed" Industry

BY WILLIAM C. ALLEN

FOLLOWING my sixteenth visit to England it may be interesting to consider the temperance situation in that country and the reactions there from America.

In conversation with a leading London Temperance worker I inquired when he thought the Empire would undertake Prohibition. He sadly replied, "Not for a long time."

On July 18, 1928, the ministry of Labor reported that at that time there were 205,884 more unemployed persons than one year before. A Labor correspondent of the London *Daily News* has this summer estimated that the total population on the poverty line, or actually below it, is between 7,000,000 and 8,000,000 people. This is in a population far less than that of the United States. When we recollect the admittedly close relationship between intoxicants and much of the poverty of the world, we are almost aghast as we think of the economic prospects of hundreds of thousands of families in our beautiful sister country across the Atlantic.

Apparently whilst many of the humbler classes of Great Britain do not care about the future effects of intemperance, not a few leaders of the Labor and Liberal parties are keenly alive thereto. These men have been contending with the Tory party—now in power—because of the grip the last-mentioned organization has upon the protection and so-called regulation of the traffic in drink. This attitude of the Labor leaders has been evidenced during late debates in Parliament growing out of the proposal to reduce by one-quarter the licenses paid to the government by the public houses (saloons) of England. Philip Snowden, Ex-Chancellor of the Exchequer (Labor Party), when contesting suggestions to help the brewers, stated that whilst it was true the consumption of drink had fallen since the war, the profits of the trade had risen from £10,000,000 to £24,000,000 per year. He proved that despite efforts to make it appear that the beer and whiskey businesses were "depressed," the profits on the turnover since 1914 had increased 200 per cent. "This," ironically exclaimed Snowden, "is the depressed industry!" As over the world, so is it in England, you give the business an inch and it takes an ell.

If one glances through the financial columns of the London newspapers it may be seen that whilst not a few big concerns representing various industries have announced meager or no gains since the war, the beer and spirit businesses have almost invariably reported huge profits and dividends on the capital invested. These breweries and whiskey houses prosper on the habits and weaknesses of their customers, many of whom are in the lower strata of society.

Statistics comparing the arrests or convictions for drunkenness in England or her commonwealths with those in the United States are often misleading. I have seen men staggering or rolling into the gutters, unsteady men and women guzzling and jamming the doors of the public houses just as they did in American cities forty years ago. Few seem to consider such sights worthy of notice. Such sights no longer obtain in the United States. The incisive replies to questions addressed at random to workmen on the American streets, the milk bottles and "full dinner pails" witnessed at the noon hour are all in striking contrast to experiences in other countries where even under government control intoxicants are used. Yet most English and colonial newspapers fail to publish facts as to the many successes of prohibition in America.

Apparently a majority of the English people desire to see a breakdown of Prohibition in America. Many families in the peerage, rich members of Parliament, and some great endowments and trusts derive a large part of their incomes from the traffic in intoxicants. It seems to be inevitable that many leaders of public opinion under such circumstances look leniently upon rum-running into the United States. This attitude is largely rooted in the belief that if Prohibition is successful in America it will be only a question of time when England, in order to maintain a leading economic position, must face the onward march of reform. Personal habits must then be changed, beer and spirit profits will be diminished. As far as can be seen—in spite of much propaganda to the contrary—the fact is gradually being recognized that whereas American workers have a wonderful variety of delightful soft drinks, save money and enjoy many home comforts, and keep clear-headed and efficient, their English brethren are often handicapped by drink. All the difference cannot be laid to Prohibition, but a large part of it can be. If we are disposed to take a selfish view of the world-wide drink situation, the economic prospects of America seem very bright. But the true reformer in the United States does not wish to be selfish—his desire is to help humanity abroad.

Among the stirring advocates of temperance in England are Lord and Lady Astor. The former will go anywhere, preside at any meeting and lend the prestige of his

great wealth and social position on behalf of the cause. Because of his untiring fight on the entrenched foes of temperance, he has forfeited the notable political preferment which might have been his for the asking. Lord Astor is of American descent. His wife, a brilliant member of the House of Commons, was a Virginian.

Returning to America this summer, there sat near us in the dining saloon of the S. S. *Republic* a family of German-Americans, consisting of the parents and five beautifully behaved children. One day the father talked about the coming presidential election. He claimed that prior to national Prohibition about 20 per cent of the fathers' incomes in very many families had gone to drink. With Prohibition a large part of that kind of expenditure had ceased. As a consequence many of the women of the United States have had telephones, radios, cars and many other home enjoyments and happier home life. He argued that if only an implied setback to Prohibition seizes the country, a slow-coming but ultimate radical change for the worse in the position and pleasures of American women may be expected. He impressively emphasized his belief that the result rests with the women of America.

Philadelphia, Pa.

What Is Civilization?

BY ROSCOE STINETORF, "Caravaner"

MANY people are asking, "Is civilization worth having? Can it after all become a blessing to humanity, and create a world where life will be sweet and noble, where justice becomes brotherhood, and where love prevails over ambition?" To me the answer is clear and unmistakable. We all believe in the sacredness of a human life. Sometimes our greed and cruelty seem to deny that faith, but all of us are moved at times to the deeper feelings of sympathy and the love of human companionship. It is at these moments that that sacredness becomes manifest in all of us, and proves our universal regard for human life. Does that regard, that sanctity, end at the grave? Or the value and the labor of a human life? To all these questions we must answer positively, no! The influence of a man's life, good or bad, runs through humanity as long as humanity endures or shall endure. It has required the life and the influence of the life of every human being that ever lived to build our civilization. Civilization is then something more than a mass of buildings, a network of railroads, a sea full of ships. It is the living monument to all the lives of the past. It is the net result of those lives. It is the achievement of man in his struggle to become perfect. Civilization is not a toy which can be destroyed and rebuilt as a child destroys and rebuilds his sandhouses. It is not a clod of clay like our monuments to dead heroes, but a living, moving, breathing thing, if we can conceive of mankind as a unit, working as a unit, and living as a unit. Have we the right to take a human life? Have we the right to destroy the labor of a human life? Have we the right to trifle with the achievement of the totality of earthly human life which we find entrusted to our care? From thoughtful men and women I should expect but one answer to these questions. Then let us to our task! Let us carry on the work of our ancestors and assume our responsibilities as members of the race. Let us make of that civilization a structure which is worthy of preservation and wherein love abides.

Listening for God's Voice

BY A. MORRIS CAREY

ONE of the most interesting subjects for a group engaged in the study of Quakerism is the Friends meeting for worship, its beginning, its development and the different types of meetings which now prevail. I propose in this paper to discuss briefly some phases of the silent meeting for worship, or the meeting where there is no service or prearrangement at all.

Let us ask ourselves, first, why it is that such a large body of Friends in the East and in England hold with such tenacity to the meeting held on the basis of silent approach to God and freedom for anyone in the congregation to participate in the vocal exercise of the meeting. Why, indeed, did Friends ever adopt this method of worship and not retain the formal service prevalent in most religious bodies? The subject is too large a one to handle successfully in the space one can expect to occupy here, but I venture to present a short statement of what seems to me to be the reason why some of us are so keen about having our meetings without prearrangement of program.

In the first place I do not think there is a doubt but what the early Friends looked upon silent worship as one of their fundamental testimonies. They felt so sure that God really could and did speak to his children that they formed the habit of listening for him to speak, first of all in their private devotions, and then as they assembled together in group worship. Now, of course, if nothing had ever happened when these Friends waited quietly before God in their closets or in their meetings it would be one thing. But do you doubt for a moment that something did happen? Out of this type of private and public worship developed one of the greatest evangelistic missionary movements that the Christian church has ever known. It was in the very heartbeat of Fox's own ministry—this silent, patient waiting for God. At times he would wait for hours before he would open his mouth in ministry to the great crowds that gathered to hear him preach, but when he did speak hundreds and perhaps thousands were reached by his powerful message and many were convinced of the truth. His journal is packed with instances which show his absolute dependence on this waiting spirit and he is constantly insistent that those who really want to know God must patiently wait for him to reveal himself to them. Some of his statements in regard to the matter are very beautiful. Here is one of them: "Mark and consider in silence and in lowliness of mind and thou wilt hear the Lord speak to thee in thy mind. His voice is sweet and pleasant, his sheep hear his voice and they will not hearken to another and when they hear his voice they rejoice and are obedient. They also sing for joy."

If one will take the trouble to develop the subject from a scriptural standpoint, he will be astonished to see how frequently, either directly or inferentially, the importance of patient waiting on God is enjoined and the positive assurances that are given that those who so do will reap a sure and rich reward. Our study and reading of the scriptures themselves become absolutely changed if we learn to approach them in this quiet, waiting spirit. There is, beyond any doubt, an illuminating, enlightening spirit which comes to those who really want it which makes all the difference in the world in our study of the Bible. I would not disparage for a moment the help we can get

from books or from a thorough intellectual grasp of the Bible, but what is most important after all is the great spiritual message that is given in it and as I understand it this can only be properly gripped as we get into the same spirit which the writers had when the books were written. Oh! you say but times have changed and we do not have time in this busy age to "wait around for things to happen." We are living in an age of action! There probably never was a time when we needed the illuminating, enabling power of the spirit of God as it is needed today; and if it is true that if we patiently and expectantly wait on God he will reveal himself to us and give us his great gifts of love and wisdom and power to live efficiently and sanely and righteously in these difficult times, *we can afford to give the time that is necessary.*

Did you ever really try out the plan of getting quiet before God before you begin to speak to him in the morning or in the evening in your private devotions? If not why not experiment a little along this line? Try it for six months and see what comes of it. It is idle to discuss this sort of thing with anyone who looks upon this time of prayer as "God's Minute," and who does not devote from at least a half hour to an hour to Bible study and prayer in the morning. If you do give time to this imperatively important exercise, try the plan of "feeling out" after God and expecting him to move upon your heart before you begin to study or pray. If you really do this and have patience you will find that this great Quaker testimony is something which was not confined to the Nineteenth Century. Dr. Richard H. Thomas, one of the sweetest spirits and most Christlike men I have ever known, used this illustration in urging patience in listening for God's voice: "Some of my medical students were in despair about ever hearing certain more or less obscure sounds which the heart made and I always told them that if they would be patient and keep on listening they would eventually hear the sounds they were expected to hear." "The same thing," he used to say, "is true of those who listen for God's voice. He speaks and he can be heard by those who have patience and take the trouble really to listen."

We Friends who still hold our meetings without prearrangement, meeting quietly and trying really to look to God for his illumination and his messages, feel that the potentialities of such a method are too great to surrender, even if we do not always have the success we would like to have. As a matter of fact, if there is a group of really concerned Friends in such a meeting who know what it is to meet with God at home, the meeting will be one of power and profit.

Baltimore, Md.

The Possibilities of Life

BY ROY L. VAN DEMAN

TO PAUL, as his mind is reflected in his chief letter, his letter to the Romans, life is capable of the most satisfying experiences. A believer, any believer in the unlimited resources of the risen Christ, may not only go on from stage to stage in a prepared program of immediate sequences of believing life, but many confidently expect uncharted and unlimited expansions of life both here and hereafter.

He wrote these expectations to a small group of pioneers of the Christian faith. These men and women were among the economically depressed classes living in the richest capital in the world, under the rule of the worst of its long line of evil emperors. The theme under which he sought to state his bursting ideas was the redemption that is in Christ and how to experience it. To him this theme outranked the question of bread and butter and included the problem of one's relation to the state. By chapters, his letter runs:

1. His great desire to visit Rome with his message of life and power, since the Roman world was morally discredited, bankrupt, and abandoned to its own lusts.

2. However, the Hebrew world was nothing better, being proud, self-righteous, and insincere.

3. The only hope for the world, Gentile or Jewish, therefore, lay in Christ and his redeeming love for sinners who, accepting his redemption as a free gift, had a new beginning. They were accounted free of guilt and as if they were not sinners. The word which Paul used to express this idea was the word "justified." The act of acceptance by which one came under "grace" was the act of "faith." "Grace" was God's unmerited love for sinners in providing the redemption.

4. Such a beginning Abraham himself had made, by faith.

5. Having, then, begun in faith, we may now go on to "joy," a second in the ascending series of life experiences, and to "hope," a third, under a new reign of grace, and free from the reign of sin and death.

6. In appropriating the Christian salvation, we "die to sin," but—

7. Sin does not easily die out in us. The battle goes on until—

8. We are freed by experiencing the victorious Spirit of Life in Christ Jesus.

9-11. The Jews' rejection of Jesus, Paul hopes, is only temporary.

12-15. Being Christ's, we are now to live lives of love and righteousness, united in social service (12), obedient to civil law (13), aware of our inter-dependence in matters of conscience, as, for example the question of temple meat (14), cooperating in the common ministry of Christ in the world (15).

16. A little message commending Phoebe, a deaconess from a church near Corinth, and introducing her favorably to the church at Rome.

The choice chapter is the eighth, ringing with victory over sin and death and beckoning on into the infinite love.

To Paul, a human life, even though only that lived by a slave of Nero, was fraught with almost divine possibilities of satisfying experience. Such a one may become conscious of adoption as a very son of God, a joint heir with Christ of eternal glory. Through the inalienable love of Christ he may become far more than a mere conqueror, such as Caesar, for he may be embraced in the glorious democracy and liberty of the children of God.

Such possibilities Paul discovered for those who experience the power of God unto salvation.

Whittier, Cal.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations given habitually, are what win and preserve the heart and secure comfort.—SIR HUMPHREY DAVY.

Friendly Notes from Russia

Impressions of a New York Lawyer

"Elizabeth," said I, (Elizabeth is my daughter) "we have been all over the civilized world except Russia; shall we go there this summer, remembering that you take only a scanty wardrobe in a suit case and hat box, or you don't get by the Russian Customs?" "All right," said Elizabeth, "when do we start?"

That is how we happened to come to Russia; now called the "Union of Socialist Soviet Republics"—U.S.S.R. for short—at the frontier of which we were treated as politely and deferentially, as we have ever been treated at any frontier in the world.

So here we are in Moscow, the capital of the Soviet Republics; a city built on seven low hills and on both sides of a winding river like ancient Rome, and having a historic background second only to great Rome itself. In the center of the city, and rising majestically above all around, is the mighty fortress of the Kremlin with its stately palaces, its many domed churches and administrative buildings of all kinds used in carrying on the government of a great nation; surrounded by high crenellated brick walls with numerous towers of quaint construction, pierced by gates guarded by vigilant sentries, who will not allow the passing tourist to stop and look in, much less to enter, without a special permit from the mighty powers within. Adjoining the Kremlin wall on the east is the famous "Red Square," where so much blood has been shed and history made; and farther on is "Little Old Moscow" the original "City with White Walls," which are still there with their ancient gates. It is still called the "City," has in it banks, insurance offices and such like, and is full of the big business of Moscow.

Beyond this white walled city and the Kremlin, stretches in all directions the great Moscow of today; a kaleidoscopic city with large business buildings and apartment houses, and public buildings and factories, interspersed with one and two story dwellings, often of wood and sometimes of logs; and scattered through them all, the churches, four hundred or more, with spectacular gilt or colored Russian domes; and mostly vacant and locked; for the church is no longer affiliated with the state, and there are no public revenues for its support.

Let me say right here, however, that the government has not repudiated religion and the church, as is generally reported at home. Our information, received it is true from sources friendly to the government, is that the church has only been separated from the state politically as in some other countries; that the churches have been declared public property the same as all other privately owned real estate in the Soviet Republics; but that if any group of people wish to form a congregation and have religious services, the government will let them have a church building to use under suitable arrangements for its care; and as a matter of fact we have attended service in several such churches. We gather in a general way, however, that it is the policy of the Soviet Government to encourage the development of scientific achievement, and a life of communistic brotherhood in place of what they consider an outworn system of religious observances; and we have been shown some of the ways in which this theory of government is being worked out.

All private property has been taken over by the government and is supposed to be utilized for the common good. Private articles of artistic value have been collected into museums which were themselves often palaces, and are opened free or at a small sum for the education of the people. Hotels have been turned into rest houses, and museums for the peasants, where all proper ways of living are graphically shown, from the arrangement of the rooms in the house to the manner of caring for and rotating crops on a farm. Large blocks of land have been taken for recreation parks, where laborers or clerks, after working hours, find all manner of recreation with instructors to show them ways of exercising, and who examine each person physically and suggest what form of exercise is best adapted to each one and how his time should be divided between different exercises.

There is also a library and reading room for the studious and a children's playground with caretakers for the youngsters. For very young children there is adjoining every factory a baby nursery where babies are taken care of during the working hours of the mothers. The babies are from two months to three years old, and are taught all the simple little things which a baby should know, and how to do for themselves in the correct way. After three years they are sent to kindergarten, thereafter to real schools, of which there are already more than 87,000 efficiently conducted in the Soviet Republics. When these young people come out of schools and colleges the government will assist them yet further by ascertaining what they are fitted to do and teaching them how to do it. A large bank building has been turned into a "Labor Institute" where tests are made of mental and physical fitness, and the student is taught the various movements of the human body which make for speed and efficiency in any occupation.

But of course, not all Russians are ideal members of this theoretically ideal community, and for some of these there are prisons. Capital punishment has been abolished except for plotting against the state. The theory of the Soviet experts is, that crime is an "accident" of environment or ignorance, and the patient should be put in proper surroundings and educated. Accordingly prisoners are given work for which they are fitted, and are taught scientific ways of doing it, and when they are discharged they are at once given work, with no stigma attached to them because their education was in a prison rather than in a "Labor Institute."

All of these above functions of the Socialist Government we have seen in operation and have had the theory of them explained to us by the officials in charge, and we are compelled to believe that there are wise and far-seeing minds somewhere behind this Soviet regime, who have thoughtfully and intelligently worked out plans for the improvement and prosperity of this great people, thousands and even millions of whom "knew not their right hand from their left," and must be lifted up from the very bottom level of ignorance and poverty, brought about by centuries of oppression.

Impractical theorists! many in America will say; but they have won the sympathy and admiration of us who have come here, and we wish them every success; and if anything were needed to win our approval it would be our experience on this very day, September 2, 1928, in the "Demonstration of the Young Communist Party of Soviet Russia," which consisted of a parade of the youth of Moscow, from about 14 years and upwards, marching in six converging lines into the Red Square, and past a large reviewing stand for government officials. On the corner of our hotel is a large balcony just across from the principal entrance to the Red Square and here we stood and saw five of the converging lines march in from side streets and through the ancient gates of the White City by the Kremlin wall. For more than and hour they came in unbroken lines and almost without a pause, in compact groups of 40 to 80 each in distinctive dress—often like boy and girl scouts or more colorful—boys and girls together; with bands, and red banners with white lettering; and often singing some peasant, folk, or patriotic song; and the burden of the banners was, "We Want Peace," "Keep our Country from War," "We will defend our Country but not make War," "Down with Alcohol!" "Down with Vodka!"

"So it was a Peace and Temperance demonstration of the youth of Moscow, at least 150,000 of them in line, alert, cheerful, well dressed, and evidently in earnest. It was a great nation in the making; and no one could see those serried ranks march by, 2000 to the minute, without being thrilled at the thought of the potentialities of Soviet Russia.

In all the six thousand years of human history, no communistic system like this has ever been tried, and time only will show whether it is only an altruistic theory

or a practical method of conducting the affairs of a great nation.

We have enjoyed our stay in Moscow, and we can name few cities of the world where we have passed so many days of such absorbing interest. We have visited strange, garish churches full of colorful icons, before which red lamps are ever burning; we have talked with simple, long-haired priests, who have lovingly shown us their sacred treasures; we have visited abandoned monasteries with ancient icons and pictures; many museums and picture galleries; and old patrician houses and the house of Tolstoi himself now carefully preserved; and we have taken tea with Alice Davis, the representative in Moscow sent out by London Yearly Meeting; and have there met the daughter-in-law of Tolstoi, herself a devoted Friend, and a great admirer of Rufus Jones, whose books she has read; and we have ridden in crowded tram cars and walked through crowded streets, and we have always been treated with courtesy and consideration.

We have also noticed many minor changes in practical life which these wise "Comrade" Leaders have made in order that the Soviet Republics may march in line with the best governed nations. They have taken seven letters out of their alphabet, reducing it to 27 and making their language possible, which was before practically impossible; they have changed their calendar twelve days, making it like that of our own and other countries; and they have changed the time of all Russia from thirty minutes to one hour to conform to the zones of standard time throughout the world.

Many other matters in the line of progress, according to Soviet ideas, have been carefully thought out; there are multitudinous regulations about working hours, wages, rents, pensions and the financial details of life. No Russian currency is allowed to leave the country, and the standard value of the rouble is kept at par. Theoretically every article of use in Russia is to be made in Russia; and every capable "Comrade" must have some useful occupation; there are to be no burdens on society, and ultimately, no poor. The Soviet country is to be the future Utopia.

But as for me, I am making no predictions; for all governments in the world are yet more or less experimental; but with the rest of the civilized world, I shall watch with profound interest, this unique experiment in Communism, being worked out by the Soviet Republics.

ABRAM S. UNDERHILL.

Moscow, U.S.S.R., Sept., 1928.

When the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both these revolutions that shall have ended in that victory.—ABRAHAM LINCOLN.

VACATION BIBLE SCHOOLS IN RAM ALLAH

The following report of the Daily Vacation Bible Schools at Ram Allah has just been sent in by A. Willard Jones. These schools have been made possible by a contribution from the World Association of Daily Vacation and Bible Schools under the directorship of Robert G. Boville. The money for this venture, $60, was raised in New York City by Vacation Schools held in the Episcopal churches for the purpose of starting a vacation school or schools in Jerusalem for poor children.

"The Daily Vacation Schools have been very successful in Ram Allah, and to a slightly less degree in Jiffna and Bier Zeit. There were two schools here with five teachers and an enrollment of almost a hundred students. We charged each one a shilling; the tuition receipts were 5.025 pounds which would indicate that some one paid for half the time.

"The schools lasted a month and closed today with a very appropriate and pleasing program. The Swift Hall was crowded with children and their proud parents as well as a number of old students and outside teachers. The children all sang a hymn and then repeated the First Psalm in Arabic. Afterward, came a little playlet entitled 'The Generous Old Man,' a chorus, and a poem recited by a small girl. Then came a dramatization of 'Ruth' with the children wearing local costumes, which were most appropriate, and singing local reaping songs. It was very amusing to the audience and was really a fine bit of acting in which the current folklore was preserved and dignified. After another chorus, Rev. Elias Marmura, the local Christian Missionary Society clergyman, gave an account of the schools in the past and reviewed the achievements of the present year. He explained that the native children, hearing that the children of New York had sent them some money, had decided to send money in turn to be used in starting such schools in Africa. That seemed to them to be the most needy country. So a little boy was dressed to represent Africa, and all the children filed past dropping money into a basket near him.

"Prizes were given to the boys and girls in each school who had the best record in attendance and politeness. The knives sent from Muncie, Indiana, served as admirable prizes for the boys. The exercises ended with a benediction. As the audience passed out, a contribution of 1.355 pounds was received from it for the work here. With this amount, we were able to close the year with a small balance on hand and a feeling of deep satisfaction that the work had been well worth while. The young men who taught had had no previous experience but they did nobly. Ellen Audi, who served in both schools, is deserving of special mention for her resourcefulness and ability.

"The other two schools started later and have not yet completed their month. I have visited them twice and found that the teachers are doing fairly well; but the idea has not yet taken hold of the village; and as a result, the enrollment is low. I believe the enrollment in these schools is not above twenty-five each, but for the first year that is not bad."

A CALL TO A JOYOUS ADVENTURE

To all Members of the Society of Friends:

A concern has come to one of our members, as a "still small voice," to endeavor to arouse the peoples of the world to declare themselves for peace and disarmament, at public demonstrations on Sunday, November 11, 1928, (the tenth anniversary of Armistice Day).

This concern was enthusiastically endorsed by this Monthly Meeting, and a letter was sent to 200 Societies in this city, inviting them to participate in a conference to arrange such public demonstrations in Victoria. The response has been remarkable, over 80 Societies, representative of the Churches, and the Labor, Women's, Youth, and other movements responding to the invitation. A sucessful conference was held on July 26 under the presidency of Mr. Justice Higgins, of the High Court of Australia, an honored leader in more than one field of public activity. The moving of a resolution by a representative of the Australian Catholic Federation, seconded by the Acting Grand Master of the Loyal Orange Institution, stirred the enthusiasm of the conference. A strong committee was appointed, and preliminary arrangements are in hand.

The movement which the committee has decided to call the "World Disarmament Movement," has been taken up by the Society of Friends in New Zealand, New South Wales, South Australia and Tasmania, and by an influential women's organization in Western Australia. Cables have been received from the Friends Peace Committee in London reading, "Glad to cooperate," and from the headquarters of the Society at Geneva reading, "Best Wishes."

Over 500 letters, giving details of the proposal, have been sent to individuals and societies (including all the Yearly Meetings of the Society of Friends) in 57 countries; and, in the belief that this work is a direct commission from a divine source for the benefit of humanity, we hope for great results.

We especially ask Friends the world over to consider seriously and prayerfully whether they should not regard this appeal as a call to a joyous adventure for God and humanity, worthy of their utmost effort. Time does not permit of action through London Yearly Meeting; therefore we are writing you direct.

Signed by direction of Melbourne, Australia, Monthly Meeting held August 5, 1928. (Names given).

Countersigned by

RUTH H. SWAN,

Clerk, General Meeting of the Society of Friends for Australia.

Chronicle of Kenneth and Guy

From the Modern Crusades

And behold it came to pass in the year after the flood that Afserco, whose whole name is American Friends Service Committee, stood up and cried, "Whom shall I send and who will go for us?"—for there was a giant in the land who was making it worse and worse. And it came to pass that the giant who is called John Barleycorn came out of the camp of the wets challenging any one to fight him. And his helmet was the indifference of the people, his shield was corruption in politics, his sword was the appetite of the old soaks and the hilt of the sword was set with jewels which are the financial interests of the brewers.

And he wore a breastplate of propaganda which made some think he was impregnable, for the propaganda made them think he was stronger than he was before the sword of the Eighteenth Amendment had cut off the saloon which was his right arm. And some thought he slew more young men and young women—especially from the schools of the Prophets which are the Colleges—than before he lost the Saloon. And behold the people were much discouraged because of the propaganda.

Afserco called again and again, saying, "Whom shall we send to bear message to the people, and to tear away the breastplate of propaganda from the giant? And it came to pass that when the word passed up and down the Army of Quakerites that four young men, fair of face, whose beards were not yet, did step forward and each one in his own way said, "Here am I, send me." And William whose surname was Newman, and Ancil whose surname was Holloway, did go together and their deeds were mighty. They made valiant assault against the giant, riddling the breastplate in many places. But the rest of the acts of Ancil and William and all that they did, are they not written in the book of the Chronicles of the Caravaners?

But the others and their comings and goings are as yet unknown. And Afserco sent orders to them saying, "What ye have seen and heard, write." So this is the Chronicle of the acts of Kenneth, whose surname is Hawkes, and of Guy, who is also called Puckett.

Early on the twelfth day of the sixth month they did enter a garage at Central City and did say to the keeper of the Chariots, "Sell us a car." And the keeper of Chariots did sell them, for 70 pieces of silver, a Chariot that had been used by an ascendant of Noah and that had been owned by a man of great wealth—a multimillionaire, whose father's name was Ford. And they called her name "Nebraska Central" and lo, the Chariot ran without horses—except in mud or sand—and it was enclosed with glass, and its fenders did rattle like the sound of brass or the clanging of cymbals and all the wheels were tired—part of the time. And it had eyes of fire and breathed fire and smoke and it sounded like *thunder*.

Early on the next day of the week they did "fold their tents like the Arabs and as silently (?) steal away" toward the city of Brotherly Love. And it came to pass after six days of travelling they did abide at a place called "Pocono" when they did meet Afserco who was to be their Captain and he did give them a bath, and meat to eat and milk to drink. And there was at that place a mighty gathering of pacifists. And it came to pass that night that Raymond Robbins did stand up and tell about a gathering of Republicans, and Norman, also called Thomas, did poke fun at the Republicans and said the Socialists had the right solution and he did ridicule the Maine Village where Frederick, called Libby, was born. But Frederick stood up on the next day and justified the Maine Village, showing that if the world were run as the Maine Village is run that swords would be beaten into plowshares and spears into pruning-hooks; neither would nation lift up sword against nation any more, nor would they study war any more.

It so happened that the Caravaners staid in a Camp together—even the Cabin of Maria Scattergood—and Afserco did stay with them to see if they did what was right in accordance with the customs of the land. Now it came to pass that Mary of the Temple did argue with one bird—a Pea Cock, who thought Socialism was the bunk, and none slept while they wrestled with phases of Economics until morning. And it came to pass as morning approached that she smote him on the thigh of his reason-(?)ing with a mighty argument, and lo, George became lame in his reasoning forevermore.

Now after certain days at Pocono, Kenneth the Hawk and Guy of the tribe of Puckett, did proceed on their way to the City of Brotherly Love. And as the darkness was falling they came to the house of Deborah, of the tribe of Strattons, and she did provide water for washing their feet, and food to eat, and a place to sleep, and on the morrow she took them into the mighty city.

Now it so happened that they were from the plain country, the land of tall corn, wild hay, and of coyotes and the mighty city was new and strange and they did sunburn their tonsils, looking at the tall buildings. Now after certain hours of searching they did come to the Central offices where they were hailed as the "Nebraska Giants" and there was great rejoicing that such mighty (?) men were to go out and meet the enemy.

After certain days of fasting (with an abundance of food) they did take their ark of sacred literature and approach the Delaware, to cross over into the promised land—into the land of the Orthodox, the Hicksites, and the mosquitobites; into the land of sweet potatoes, tomatoes and bathing beauties; into the land flooded with moonshine and bootleg whiskey—and lo as they approached the river there stretched out before them a ribbon of steel and concrete and they did cross on dry paving.

Now it came to pass on the Sabbath day that they entered into a synagogue of the followers of John the Baptist and behold the minister after reading the Scripture, said, "Brethren if ye have any words of encouragement for the people say on;" and behold Guy stood up being filled with stage fright and harangued the multitude for about the space of ten minutes, calling upon them to join the Eighteenth legion in the fight against King Alcohol and the giant John Barleycorn.

On the morrow they entered Chautauqua where they attacked a thousand Jerseyites, their weapons being their own jawbones.

For about the space of one month they sojourned in the land of Jersey, going about from place to place crying to the people, "Repent and break your hip-flasks, for behold, the day of efficiency has come when we dare not have our minds and bodies defiled with drunkenness." And behold they found that many of the people of the land of Jersey were with them of one accord but that many of the officials who were to enforce the law were untrue to their trust.

It came to pass after about a month that Afserco, the Captain of the Caravaners, said unto Guy and Kenneth, "Get ye hence from the land of mosquitobites to Socony land, even to the land of Al Smith, and behold, ye shall arrive at Poughkeepsie on the twenty-second of the seventh month and ye shall proceed northward toward Albany and westward up the Mohawk Valley—even unto the Finger Lakes and from there return to your homes by way of Niagara Falls and behold ye go preach saying, "Behold the day of sobriety is at hand, choose ye this day what ye will serve: ye cannot serve Adam's ale and wine; for either ye will remain sober with one and abstain from the other, or ye will refrain from using the one and get drunk on the other." And behold many shall treat you as book agents and others will egg you on; but many more will receive your message with gladness. And as ye go ye shall leave a dry trail behind you even unto Nebraska. Dry up everything except Niagara Falls." And behold it was even so for they did not dry up Niagara Falls.

Now it came to pass, that while they tarried in Socony land they did live on ham sandwiches and cheese and crackers, and a good lady gave them cucumbers to eat and milk to drink, and they did prove themselves ten days and at the end of the

ten days their countenances appeared fairer and fatter in flesh than all the children who drank wine at King Alfred's table.

So ends the Chronicle of the sojourn of Kenneth and Guy in the prohibition work. There are many other things that might be written, so many that not even this ream of paper would contain all the events, and he who writes knows whether these things be true and which ones are untrue.

KENNETH HAWKES and GUY PUCKETT.

WITH OUR FRIENDS IN JAMAICA

These midsummer days are slipping by rapidly. There have been some tense moments when hurricane roarings have given cause for alarm. Within three weeks, four hurricanes were located in the vicinity or coming toward Jamaica; but each one chose a course which spared us the storm and destruction. One night, however, we had a terrific storm with a high wind which appeared at first to be one of the dreaded hurricanes; and it did lay low many banana plants. We were thankful that it was no worse.

On Sunday before school closed, a memorial service for Luella Hoover was held at Andrews Hall. It was attended by all the pupils, some former students, and a number of the church members. A photograph was unveiled by two of the girls; flowers and ferns were laid on her grave; and another picture was hung in the library.

A TRIP ABOUT THE ISLAND

For three days after school broke up, I was away seeing Jamaica. A new Ford was the conveyance; and Mrs. Hoover, Miss Stanley, Mr. and Mrs. Jones, and little Mary Rachel Jones, and myself enjoyed a delightful trip, covering nearly five hundred miles. We passed through ten of the fourteen parishes in the Island, and saw many interesting and famous places which had been mere names to me before. The Cathedral at Spanish Town has a wealth of historic associations and many beautiful memorial tablets and pieces of statuary, besides being a splendid example of church architecture of that type. As we continued into the hills, the air became cooler; and at Mandeville, where we spent two nights, the climate in the evening recalled a fall day at home.

As the trip was partly a business one for the purpose of obtaining ideas for the management and equipment of Glenleigh, we visited several schools. The West India Training College furnished a number of suggestions. Two orphanages had a place in our itinerary. One, supported by the Parish (our county), gave mute testimony as to what can be accomplished with next to nothing in the way of funds. A brave little Englishwoman was doing her best for seventy-five unfortunate, but not unhappy, children. All of us were deeply impressed.

A sisal hemp factory proved to be an interesting place to visit. It was surrounded by acres and acres of the growing hemp, which has long slender leaves, and resembles a lily plant on a large scale. It "poles"—sends up a tall, slender growth like a young tree trunk—when it has ceased to grow. We saw the hemp in piles, and baled, ready for shipping. It was pretty, like lovely silver-white hair.

The variety of the scenery was truly remarkable. Almost every turn in the road disclosed a new glimpse of mountains, valleys, or sea. Lines of feathery bamboos often traced water courses, but most of the creeks were dry then because of the long continued drought. Roaring River Falls are just what the name implies; and Fern Gully is beautiful—for about three miles the road is banked on either side by ferns of different kinds. The wonder of it all inspired reverence; and I was more than once saying to myself: "All things bright and beautiful, the Lord God made them all."

FLORENCE MAE SMITH.

WORKERS RETREAT HELD AT GLENLEIGH

On August 6 to 11, a Workers' Retreat was held in Jamaica under the auspices of the Evangelistic Board of the Religious Society of Friends for the benefit of catechists, teachers, and Sunday school and Christian Endeavor workers. About thirty-five young people were enrolled; others came in during the day, raising the total attendance to about sixty. Prayer services were held each morning, and were followed by instruction on such worthy subjects as: Prayer Life of the Bible Saints; Winsome Christian Living; Quaker Principles; Biblical Geography; the New Birth; and a study of the Book of Galatians. The classes were led by different members of the Friends Jamaica Mission staff. Devotional services were held each evening.

The Retreat was held at Glenleigh near Highgate. This house and about ten acres of land has recently been secured by the Friends Jamaica Mission for the use of the Swift Boys Home. It is at present empty and thus provided ample space and a sacred spot for meeting. Much credit for the success of the happy week is due Mary E. White who made a big empty house comfortable and homelike and provided plenty of good appetizing food from rather small fees.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

A BUSY SUMMER IN HOLGUIN, CUBA

The following report of a summer full of very constructive work has just come to hand from Henry D. Cox. With such indefatigable workers conceiving and carrying into operation such plans, much good cannot fail being accomplished and the work of the Kingdom being materially advanced.

"With the Davis family and the Martins in the States for the summer, missionaries were rather scarce in this place. However, we believe that there were a few activities worthy of mention.

"For the first time a Daily Vacation Bible School was conducted. We were more than pleased with the results of this first effort. The two Evangelical churches, the Methodists, and the Friends, worked together in this undertaking, meeting in the large and spacious second story room of the new building of the Friends high school. The boys and girls came as though they enjoyed it; and at the close of the two weeks, actually protested because the school was not to continue.

"The usual program of Bible and character building stories made up the bulk of mental activities. We did, however, introduce an element which we felt extremely necessary due to the large amount of sickness in the city: viz, health talks of a practical nature. Typhoid fever, tuberculosis, and a great many other diseases are so very common here that the people seem to feel that being sick is one of those unavoidable calamities—a punishment from God. In a simple way these children were taught the causes of diseases, and taught to avoid the diseases by avoiding the causes.

"Singing, marching, and memory work was an important part of the school work. We realized as never before the possibilities of good to be derived from memory work. Hundreds of Biblical jewels were stored away in the minds of these children and there is no doubt that some day they will come forth into their lives as fountains of living water, capable of satisfying the thirsty soul. No manual training was undertaken because of lack of help, but we feel that eventually this too will become an important department of the undertaking.

"The second important activity of this station during the summer was the short conference with the pastors. A set and fixed program was avoided as we sought a free and open discussion of the problems of the field as we found them. Out of the conference in August has come an arrangement to meet together once a month with a definite program of study. Under divine direction, this effort should bring good results to the work."

The world interests the religious man, not because it reveals the reign of law, but because it spells the supremacy of purpose.

—GEORGE GALLOWAY.

Afoot Through Transjordania

BY JAMES E. SUTTON

(Continued from last week)

Our ten hours walking of that day earned us a leisurely day in Medaba, where we visited the churches and private houses which have remains of the mosaic pavements which were the glory of the Medaba of the third and fourth centuries. In the afternoon, five fine horses were gathered from friends and relatives of our hosts and we were taken on a ride to Mt. Nebo and the springs of Moses. The view of the Jordan valley, the Dead Sea, the mountains of Judea and especially the towers on the Mount of Olives would have been worth walking to see, but to go there on such easy-riding little horses was complete joy for me and even more so for the boys. On our return from this excursion, we were the guests of honor at a feast given by one of our former students. The food this time was quite similar to that which we received the day before; but half a dozen notables of the town, brought in to honor us, made the occasion a feast instead of a meal. We sat on the floor there, with our legs crossed under us, if possible.

The next day while we were hustling to get an early start, a neighbor came in to say that there had been shooting during the night in a quarrel between some bedouin goatherds and some more settled villagers. The bedouins had been trying to steal water from a cistern. In the dry, rolling country through which we walked that day, we came to see that water might be a thing to fight for at times. That day we saw hundreds of camels in the care of their owners, but we saw only one pool of greenish drainage water. We got to Amman, Raboth-Amman, Philadelphia, the capital of Transjordania, earlier than we expected, and soon found one of our student hosts in the streets. He took us to his home which was a new house, and the most civilized home that we visited in that primitive land. Again we were to sleep, dress, and wash in the "living room;" but we ate in the dining room. We should overlook the fact that the men of the family used the dining table for shaving. A phonograph, a mandolin, and a real family spirit in which the mother and sister took part as well as the men folks gave a very different touch to the atmosphere of this home than we had in most of the homes where even though Christian, the women were seldom seen. We took a day off here, also, to visit the extensive Greek or Roman ruins in the valley beside a pretty stream on a high bluff overlooking the present city. The most impressive monument is a very well preserved amphitheatre which seated 4000.

Our schedule for the next day was to walk to Jerash, the Decapolis city of Gerasa. Fortunately we had the name of a man who had a house on the way, for we found that it was thirty-five miles from Amman. We had lunch at a pretty spring, under some fig trees, in the company of several bedouins. I suppose they were semi-bedouins for they did take care of their crops, but they had no houses and lived in the black goat-hair tents all of the year. We always found them friendly and interested in our trip, although why we were walking they could not understand.

All the way along we were a puzzle for the people, some calling us beggars, others asking us if we were released prisoners (all the prisoners had been released on a recent holiday) and later when we were near the borders of French Syria, the people were very sure that we were deserters from the French Army.

As we walked on after lunch, we descended to the Jabbok river and took a bath. We didn't find a deep pool for swimming, but we were refreshened after a hot walk. Late in the afternoon, we started the ascent to Jerash, but darkness fell just as we arrived at Megdal, the place where the man lived whose name we had been given. We found him camping out in a tent where he could guard his tobacco crop. He was very cordial and explained that he would try to make us comfortable in a simple way. He was quite successful in that, and was fairly quick in preparing the supper of fried eggs, cottage cheese, and macaroni. We slept out under the stars, but were too tired to study astronomy that night. Not having strong bonds of friendship to hold us, we were able to make an early start after breakfast the next morning, since we were eager to get to Jerash before it got too hot.

Our road now passed through pine and oak woods which are always welcome to an American who has lived in a treeless country for any length of time. We stopped by a beautiful spring and shaved, because it was Sunday! Finally we came in sight of the triumphal gate of the old city. How thrilled the boys were! And they should have been, for they were visiting the best example of a Roman city outside of Rome itself. We could imagine seeing a naval battle on the artificial lake, or a Greek tragedy in the open air theatre; and the walk down the long colonaded street where the marks of chariot wheels are still seen in the stone pavement, easily took us back to the time of Christ. Recently a statue head was discovered in a Christian church at Jerash. The head resembles that of Christ although archaeologists are not yet convinced about it. It seemed strange to see churches next to temples to Jupiter, but no doubt in the fourth century the two religions lived side by side in that city.

After lunch, we set out over a Roman road to Suf, a village in the hills to the west, which is identified as the Mispah where Jacob and Esau met. This was about 4000 feet above the sea; the hills were wild enough to make me long for my home mountains. We passed the divide and went down 2000 feet to Ajlun where we were given a warm welcome by a family which sends two boys and a girl to our schools. Lemonade, and facilities for washing our hands and feet, were given us; and then we had a light supper. I was privileged to sleep on a bed, the first that had been offered to us.

The next day we visited the ruins of a great, five story castle which may have been built by Saladin against the Crusaders. At lunch we were honored by the presence of the local magistrate. He was very nice, but his coming made us stay later than we had hoped, for we had a five hour walk before us. We could not politely leave until three p. m.; but fortunately we knew the road we were taking and had no difficulty in finding the village of El Husn, the fortress, arriving at eight o'clock. Our host here was a recent school graduate who is doing well teaching in a mission school. His family induced him to get married, but he still intends to continue his studies and will go to the University at Beirut next year.

Our next day was spent in visiting friends and former students and in some interesting discussions with a Moslem who thought that heaven must be in Switzerland where he had heard the scenery was so beautiful and the various races lived together in peace and prosperity. In our conversation about religions, when I mentioned that I liked to accept the best in any of the religions but that I, for myself, had found the best way as shown in the life of Jesus, he said I was preaching, and that we had better change the subject. He was a very interesting and intelligent, though uneducated man, I hope to meet him again.

Our last twenty-four hours in Transjordania began when we left El Husn and walked to Irbid on our way to the ancient Gadara. At Gadara we found another Greek or Roman theatre somewhat in ruins. We asked if there was a guest house there, and made several hints that we should like a place to sleep; but they said there was a place half an hour away where we could get beds for 10 cents. We set out down the hill and came to the Yarmuk river. I had been there once before and had waded the stream; but this time, with one boy who couldn't swim and with deep water, we decided to sleep out on the hillside and wait for daylight to find a way across. We climbed the hill, found a level place, made tea, and soon lay down on my big Arab cloak to sleep. Next morning at dawn we set out again, crossed the river on a railroad bridge, and walked to the sea of Galilee where we had breakfast in a Jewish restaurant at the village of Semakh. We were now in Palestine having walked 150 miles through northern Transjordania. We all want to go and see the southern part.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

TAKES STRONG EXCEPTION TO ARTICLE

Editor THE AMERICAN FRIEND:

I was distressed to read in your issue of September 13th the article entitled "Smith, Hoover and Foreign Affairs" with its inevitable deduction that the influence of your publication is cast in favor of Governor Smith rather than Herbert Hoover.

It seems to me altogether incomprehensible that, in view of the other issues involved in the coming election: The continued prosperity of this country, whether it can better be conserved and advanced by a man of wide experience and sound understanding of the nation's economic situation, such as Mr. Hoover, or one of the limited provincial experience and knowledge of Governor Smith; the enforcement of prohibition, as Mr. Hoover proposes, or its amendment and modification, as favored by Governor Smith; the influence of Tammany in Washington, with all it connotes, if extended into national administration, not to mention other grave issues to be considered in the choice offered between the two men, including their relative personal fitness for the Presidency, THE AMERICAN FRIEND should cast aside, as unworthy of its support, a member of its own Society and favor, instead, one who is alien to its fundamental principles.

Against a lifetime of unostentatious but consistent adherence to the cause of peace, and against a career that has reflected the highest honor and credit upon his training under the influence and direction of Friends, you have seen fit to place your own interpretation of a few sentences in his speech of acceptance, favoring preparedness and protection against war as an instrument in maintaining peace; an obvious and common sense argument that will appeal to the vast majority as being wise and sane, in view of the present state of the world.

Judging him by this alone, your own opinion being contrary, you have decided against him and in favor of his opponent, merely because the spoken words of the latter approach more nearly to your individual views.

I cannot but think that this judgment is narrow and unfair, and fervently hope and believe that members of the Society of Friends will not be influenced by it.

To those of us, who, like myself, have been more or less closely associated with Mr. Hoover during the past fourteen years, who have had opportunity to observe the simplicity and nobility of his character, his forgiveness of his enemies, his strenuous practical endeavors, extended over many years and among various peoples, to further the cause of peace on earth, good will toward men, the charge you make that he lacks "a high idealism for World Peace" is most astonishing. In truth and fact we consider it and believe it to be the attribute he possesses and has shown by his great services to humanity to a degree beyond that exhibited by any living man.

I would be gratified if, in simple fairness, you would give room in your columns to this communication.

WILLIAM C. EDGAR.

EDITOR'S NOTE: For the information of readers, may we say that William C. Edgar is a prominent business man of Minneapolis, Minn., who is not a Friend, but whose attention was called to the article in question. For years he conducted the *Northwestern Miller*, the leading trade journal of that industry. He was very active in the campaign for relief funds, following the war, and himself took a cargo of flour to Europe. As explained in a note on our editorial page in this issue, the article objected to was a part of the *Messenger of Peace* section, for which we are not responsible and which does not carry the sanction of THE AMERICAN FRIEND, which is pronouncedly for Herbert Hoover for President.

—W. C. W.

AN EDITOR ASSUMES FULL RESPONSIBILITY

Editor THE AMERICAN FRIEND:

In the September number of *The Messenger of Peace* the article entitled, "Smith, Hoover and Foreign Affairs" was published without the signature of its writer. I was responsible for the article, and as Editor of *The Messenger* I was responsible for its publication. I ask for the publication of this letter, so that your readers may know that the differences in outlook between THE AMERICAN FRIEND and *The Messenger of Peace* are due to the fact that there are different editors for each paper.

As writer of the article in question I wish to point out that it was factual, the candidates for the Presidency speaking for themselves on Foreign Affairs. If your readers care to criticize the presentation of the article they should get in touch with the writer, care of *The Messenger of Peace*, at 20 South Twelfth Street, Philadelphia, Pa. If they object to the contents of the speeches they might get in touch with the candidates themselves.

JOHN O'H. HARTE.

PLEASE EXPLAIN, SAYS AN ESTEEMED READER

Editor THE AMERICAN FRIEND:

Do you remember that in 1924 when I wrote you suggesting that THE AMERICAN FRIEND might call attention to the truly patriotic achievements of that great man, Robert LaFollette, you said that such a paper as yours could not take part in a political campaign?

So I was amazed to read your editorial, "Speeches of Acceptance," and to find, in the latest issue, that you are following up the campaign by an article entitled "Wet Aid and Comfort."

In your editorial you show that Smith has "clearly out-Quakered the Quaker candidate." That is, the man who is running as a Quaker has renounced the fundamental attitude of the Quaker toward his fellow man. This fact is also recognized by others—by all who give the matter any thought. *The Nation* calls Hoover a "renegade Quaker." There is no difference of opinion in regard to the loftiness of the Quaker ideal; even those who reject it as impracticable still acknowledge the grandeur of its conception.

But there *is* a difference of opinion in regard to Prohibition. You will have no trouble finding total abstainers who believe Prohibition has proved itself incapable of controlling the drink evil; who consider it the curse of the country, that has put untold wealth and power into the hands of the underworld criminal classes; that it is responsible for the breakdown of law and order. But because the attitude of other good people in regard to Prohibition coincides with that of Hoover, you break the rule against taking sides in a political controversy and push Hoover's candidacy. Is that consistent? Is the cause of Prohibition higher than the cause of Peace?

In my opinion the election of Hoover would injure Quakerism irreparably. It would say to the world that Quaker principles are not taken seriously by the Quakers themselves; that they are set aside without compunction when the worldly advantage to be gained by such setting aside is great enough.

ANNA HAMILTON.

Auxvasse, Mo.

TRUE RELIGIOUS LIBERTY

Editor THE AMERICAN FRIEND:

Every man and woman in the United States can now worship God according to the dictates of his or her own conscience. Everyone knows this to be true. Do not be deceived by the false cry of "Religious Liberty" and "broad-mindedness" by Protestants of either party—that we should give further proof of this tolerance by placing in the hands of one whose first allegiance is to a foreign potentate, an opportunity to extend in our country the power and influence of the—to him—one church that teaches that only through it can entrance into Heaven or escape from hell be obtained.

Everywhere in the United States the Roman Catholic Church is free to purchase land, erect churches, and various other buildings for its own purposes. Throughout any section of the country where there are enough of that faith there are Catholic

churches or chapels, each little village usually having its own. In large cities like Washington many of the finest sites are occupied by their buildings. They have had just as much freedom and just as good an opportunity in the United States to extend their faith as has any Protestant denomination.

Review conditions as they existed in Cuba, Porto Rico, and the Philippines under Spanish Roman Catholic rule for centuries before the United States extended its influence over them; or before the World War, conditions in Russia which had been under a branch of that same church for centuries; or the conditions among the great masses of people in all countries in which the Roman Catholic Church has held and still holds full sway. The people are kept under complete subjection to the priesthood.

It is doubtful if with the exception of the presidency there is any position in our government that has not at some time been filled by a Roman Catholic: judges of the Supreme Court of the United States, state and local judges, Cabinet officers, United States Senators, Congressmen, officers in the Army and Navy, state governors, mayors of cities, members of state legislatures, secretary to the President and other offices all the way down to clerical positions in the government, also public school teachers in very great numbers. How groundless then the cry of intolerance because one refuses to vote for a man for President whose sacred oath has been given to place his first allegiance to a foreign potentate! And at the same time for a man who is one of Tammany's devoted members, and who has also proved himself to be a staunch supporter of the liquor traffic, by his example, his past official acts, and his recent declarations!

GEORGIA ROBERTSON.

Washington, D. C.

FRIENDS WERE IN EVIDENCE

Editor THE AMERICAN FRIEND:

Just lately, September 4, I returned from The International Conference on "The Christian Way of Life" held at Pacific Palisades, California. How I wish more of our Friends could have enjoyed or participated in it! Of the thirty members of the Executive Committee, our two Friends were conspicuous by their absence. I was glad though of the little showing Friends had in the "Quaker Corner" near the auditorium where samples of our literature and some good Peace posters were displayed. THE AMERICAN FRIEND, the *English Friend,* and the Philadelphia and Pacific *Friends* were all on loan.

Dorothy Verplank of the American Friends Service Committee presided here, and from her I got Rufus Jones' "Story of George Fox," the clearest and most interesting of any I have read, written for young people. The Christian church, W. C. T. U. and Goodwill Industries also had good exhibits but the "Quaker Corner" was best situated of all.

Of the speakers, Dr. Hannan, who spoke morning and evening each day, was very clear and forceful on "Biblical Interpretations." He has been pastor twelve years in Brooklyn, New York. Prof. Woellner, University of California, also spoke twice daily and was perhaps the greatest favorite —a very fearless and somewhat humorous speaker. Next was Hudson Ballard, a Presbyterian clergyman, whom I think I liked the best. He spoke on "Modern Psychology and the Christian Life." His deeply Christian spirit was very manifest. There were several other speakers of afternoons, among them Judge Georgia Bullock, and Dr. Miriam Van Waters, both women from the law courts, and others.

From the Palisades Library I read the centenary edition of John G. Paton. The thrilling lives of these two apostles did me perhaps as much good as the addresses from the platform.

A great effort is being made for a bigger and better conference next year. Pacific Palisades has climate—never too hot in summer and ten degrees warmer in winter than inland California places. It is situated a mile and a half from the ocean, in a canyon of the mountains. There are good tents with kitchenettes, some good sized houses and very comfortable two room cottages all furnished. It is a delightful place to stay.

M. M. H.

Pasadena, Calif.

WE WOULD SECOND THE RECOMMENDATION

Editor THE AMERICAN FRIEND:

Several weeks ago your correspondence columns contained a very interesting excerpt from the "vision of Joseph Hoag." History has revealed the fulfillment of the events therein foretold, with the exception of the last, concerning a form of monarchical government which is to arise, and is evidently yet in the future. Without any comment on my part as to what it may be, or when it may come to pass, I would suggest that Friends especially, and others, obtain a copy of a book entitled "Catholicism and the American Mind," by Winfred Ernest Garrison. It is not anti-Catholic, but gives a clear, unbiased understanding of the best organized church system in the world, and what it claims for itself. It can be obtained from The Friends Book and Supply House at Richmond or may be gotten at local book stores. It is highly recommended by many prominent ministers, and leading Christian teachers, and may be read with much profit by Protestant and Catholic alike. I am not writing this merely for an advertisement, but for the good it may accomplish in helping to discern the "signs of the times." "A word to the wise is sufficient."

N. R. FRANKLIN.

Ithaca, New York.

GOOD THINGS IN STORE FOR READERS

The Editors of *The Messenger of Peace,* reviewing the progress made by that magazine since last February, announce that the circulation has increased from approximately 6,000 copies at the end of March to 6,307 at the end of August. They consider this important because many cancellations were received in the early days, due to the inclusion of *The Messenger of Peace* as a monthly supplement in THE AMERICAN FRIEND, in addition to maintaining its own independent circulation list.

Some of the most important articles that have appeared in *The Messenger* have also been published in *The World Outlook* (Geneva). The Editor of the latter, Bertram Pickard, is working hand in hand with the two editors. Professor Paul Douglas, of the University of Chicago, was recently in Geneva, and Bertram Pickard writes that he was so much impressed with the cooperative policy of the two papers, which have a combined circulation in excess of 12,000 copies monthly, that he has promised to write not less than three important articles during the coming twelve months.

The recent Naval Accord between Great Britain and France is considered by "M. T." in the October number of the magazine. "M. T." is a new name to *The Messenger of Peace* and his contribution will doubtless be received with interest. Paul Jones, of the Fellowship of Reconciliation, also has a most provocative article in the October number. He considers that old question of whether the Conscientious Objector should participate in Red Cross work, relief work, or any other kind of Government activity, during a war. It is a problem that will have to be faced in the future again. It is an important article, and will be printed in pamphlet form for distribution by the Fellowship of Reconciliation after it has appeared in *The Messenger of Peace.*

HERE'S TO AGNES TIERNEY!

The American and some of the English delegates, and quite a number of others who attended the German Yearly Meeting recently held in Buckeburg were quartered in the Hotel Deutsches Haus. One morning William E. Wilson, of Woodbrooke, who was one of the English delegates, came down to breakfast after the most had gathered. After taking his place he started to tell in very careful manner about a "most remarkable" picture which hung in his bedroom. He said: "When you approach the picture from the front you see William II, when you approach it from the left side you see Frederick, his father, and when you approach it from the right side you see a picture of William I—his grandfather." When he had got this far one heard Agnes Tierney's quiet voice remarking from the other side of the table: "That would not be possible in America. We have Prohibition."

QUAKERDOM · AT · LARGE

Although no particulars are at hand, we learn indirectly of the death of Solomon Tice, formerly one of our misionaries to Mexico. For some time he has been serving Yorktown Heights Friends, New York, as pastor.

During their summer sessions, Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education, and Permanent Executive Officer of the Association of American Colleges, gave lectures on College Administration at Columbia University, New York University and the University of Minnesota.

A new county consolidated school in the Springfield section, near High Point, North Carolina, has been named the Allen Jay School by the local Board. It was in this section of the state, largely peopled by Friends, that Allen Jay, many years ago, made so distinct a contribution that it has not yet been forgotten, as this testimonial demonstrates.

Dr. Joseph Polak, President of the Polish Peace Society, who died on August 8, in his seventy-first year, was an enthusiastic co-worker with Friends in the endeavor toward a better understanding between the German and the Polish peoples. He was present at all the Polish-German Conferences which Friends held with the exception of the first. He recognized the importance of the movement for Peace among the youth and was looked up to by them in this work. His has been a life rich in good works.

Orley Smith, well known and much loved minister of Western Yearly Meeting, was knocked down and almost instantly killed by an automobile September 19 near his home at Carmel, Indiana, where he was formerly pastor. For the past two years he had been giving his time largely to evangelistic work. He leaves a wife and two sons, one a senior in Earlham College, the other having graduated from Earlham in 1922. Orley Smith was a brother of Fred E. Smith, formerly Field Secretary of the Five Years Meeting.

As a result of having recently served on a grand jury, one of the editors of the *Christian Century* gives a few editorial reflections on his observations. His dominant impression, he records as an absolute lack of regard for the oath. "What is gained," he asks, "by the continuation of this swearing is hard to tell, unless it be the reduction of the deity to a role as a fellow-conspirator in the attempt to defeat justice. Surely the Quaker procedure of making affirmation, in which a man's testimony is worth as much as the man himself seems to be worth, is infinitely preferable to this endless blasphemy."

The sixth Boeke International Conference was held, August 19 to 24, in the George Cadbury Hall, Selly Oak, England, under the auspices of the Bournville Works Council at which a series of five evening lectures was given by Norman Angell on the subject of Foundations of International Peace. The conference was preceded by a League of Nations Demonstration in the Concert Hall when the chief speaker was Norman Angell assisted by representatives of several nations. During the week, a class was held at Woodbrooke when questions arising out of the lectures were dealt with. In one lecture he pointed out that the object of a national army was the exact contrary of the police force. "We do not," he said, "create a police force in Birmingham to fight against the police force of Manchester. The object of the police force is to prevent individuals taking the law into their own hands. The army exists for the purpose of enabling an individual nation to be its own judge."

A letter written by Elizabeth Marsh from Geneva to the Central Office staff tells of the interesting experiences which she and other Young Friends have been having in attending the League of Nations Assembly sessions, seeing and learning League celebrities and listening to extremely stimulating lectures interpreting the League's work. She reports that the signing of the Kellogg pact is on the tongues of everyone and is constantly referred to by speakers. In referring to the attitude of hope which European nations have toward the United States, she says: "While the rest of the world becomes impatient with America, in its youth and inability to appreciate their difficulties, I am quite sure they rejoice that there is still a nation that is young and unsophisticated and not too much tied by history and tradition. In spite of our many faults and irritating habits they do look toward us as a possible source of something new and good and daring. I do wish America would justify that hope. They want someone to dare to take the bit in mouth and venture into fields of experiment in world peace. If America does not dare, who does?"

Fifty young Friends met in Brussels, August 11, in international fellowship, when fifteen countries were represented. Sunday afternoon, something of Quakerism in the different countries was reported. Wilhelm Hubben told how the German interest in Quakerism was growing; Rudi Boeck of Austria told of the power of the Catholic Church and how through a confusion between religion and Catholicism it seems impossible to introduce Quakerism through lectures and addresses, but only through social work; William Aarek said that in Norway preaching of Quakerism is needed because there are many minds willing to accept some of the main Quaker ideas; Elizabeth Marsh told of Friends work in the United States, and Herbert O. Seine from Mexico told very interestingly how Quakerism had grown in his country. Andre Montigny from France, and T. L. Huang from China spoke of Friends work in their countries. The last meetings for worship were the climax, while much silence prevailed during the first, during the second "many words flowed out of the spirit present." The conference seemed to mark a very definite step forward for the Quaker movement. All who were here gathered found that in spite of all differences there was a spirit all could share and experience, drawing all together into a sense of the presence of God in the soul and driving them out in service to their fellowmen. Said Carl Kuchler, writing in *The Friend* (London), "We have all seen beyond the Quakerism of our own Yearly Meeting and beyond our own frontiers to a growing world-wise fellowship of Friends."

Henry Coffin Fellow, well known poet and educator of Wichita, Kansas, has forwarded to Guilford College, North Carolina, three very valuable and very old documents much coveted by collectors, writes the *Wichita Evening Eagle*. The papers are heirlooms in the Fellow family. One is a grant of land given his great grandfather by King George III; another is a land grant issued in "the ninth year of our independence," and the third is an appointment as Justice of the Peace, issued to a friend of the family in 1810. The first grant to Robert Fellow was 120 acres of land in Dobbs County, North Carolina, in the year 1763 in consideration of four shilling proclamation money to be paid the crown annually. The king cautiously retained a half-interest in all the gold and silver that might be discovered between the red oak tree at the northwest corner, the black gum tree at the northeast corner, the white oak tree at the southeast corner and the black jack tree that grew at the extreme southwest point. The grant was number 88. Similar in size the second document but the great seal of the State of North Carolina is attached in place of the King's. It bears his grandfather's name, John Fellow, and is dated 1779. The purchase was 80 acres of land at the rate of fifty shillings per hundred acres. The third document announces the appointment of Ichabod Pearson, father of William L.

Pearson, Pasadena, California, as Justice of the Peace in the County of Wayne, N. C., in the year 1810. These have been forwarded to Elwood Perisho, Dean of Guilford College, who is making a collection of documents regarding the early Quaker settlements in North Carolina.

NEWS OF OUR MEETINGS

In the removal of Alice W. Maxfield with her daughter Anne to Germantown, Pa., the Amesbury Meeting feels a great loss and at the close of the last Sunday of her attendance at the meeting she has attended for forty-five years, there was read the following poem written by Charles C. Jones:

TO OUR MEETING MOTHER
ALICE W. MAXFIELD

As children gather at the twilight hour,
When Mother has departed for a while,
Taking the subtle influence of her power
And all the tender magic of her smile;

They miss the gentle word, the kindly glance,
The winning manner and the simple grace,
The nameless things which all their joys enhance,
The sweet and saintly beauty of her face.

So thee, our Meeting Mother, we shall miss,
And as we gather on each Sabbath day
The burden of our feeling will be this,
It is not just the same when Mother is away.

The first attempt at a Daily Vacation Bible School in Amesbury, Mass., was tried in the lower part of the Friends Meeting-house under the direction of a committee of W. C. T. U. women. The supervisor, a religious worker from one of the large Brooklyn churches, Nettie Myers, was a real inspiration to the others who volunteered to help, and the children loved her. Eighty-six pupils were enrolled with very nearly equal numbers of boys and girls. The average attendance was about fifty. The lessons were confined to the Bible, and consisted of the study of the Bible as a book, and the memorizing of Bible verses. A number of songs were learned and by story telling the great characters of the Bible were presented to the children. A large audience gathered at the closing exercises at the Methodist church vestry and were impressed with the enthusiasm of the children, the ease with which they were heard in all parts of the room, and the quiet behavior during the whole afternoon. Three large tables were needed to show the different articles of handwork done by the pupils, all of which showed efficiency and care.

The annual monthly meeting which Amesbury meeting goes to Pittsfield, N. H., to hold, occurred on the sixth of September. Two auto loads took the fifty-mile trip which seemed quite worth while for the cordiality and readiness of all the Pittsfield Friends to cooperate in all the worship and business of the day. A delicious and ample dinner was served at noontime. James Coney, George Paul of East Parsonsfield, Charles Peaslee and Harvey Jones of Gonic, N. H., were the visiting ministers, all of whom joined in making it a refreshing day for everyone. A Pastoral Committee for the Pittsfield meeting was appointed and plans suggested for strengthening the work in this meeting.

The Alba, Missouri, Friends Missionary Union met September 11, 1928, at the home of Opha Honey and family for an all-day meeting. A bountiful dinner was served at noon, and the program following consisted of singing, devotion, a piano solo, roll call and lesson. The new book planned for study was taken up, the subject is Africa. A number of interesting talks were given by members and a more lengthy discussion by the teacher. Ten members were present with twelve visitors including children. A real time of fellowship and helpfulness was enjoyed by all.

The congregation and Sunday school of the First Friends Church at Detroit, Michigan, enjoyed an afternoon of recreation and good fellowship at River Rouge Park, September 9. There was a large attendance and an excellent picnic dinner with plenty of ice cream and cake. Much credit is due the committee in charge for the great success of the occasion.

The Women's Missionary Society of Iowa Yearly Meeting is arranging for their annual missionary conference to be held at New Providence, Iowa, and Honey Creek Meetings, October 3 and 4. Among those who will take part on the program of this conference are Percy M. Thomas, pastor of the Des Moines Meeting, and Florabelle P. Rosenberger, a member of the teaching staff at Penn College.

Sandwich Quarterly Meeting was held at Durham, Maine, September 1-2, and it left a deep impression on all who attended. The Ministry and Oversight Meeting brought out clearly the needs of the home field, and a discussion on "Our Church, its Message and Mission to the Community" showed the need of presenting Christ as Savior and practising his principles daily. The business session was an echo of Yearly Meeting, several items from which were presented for consideration. The message and fellowship of James A. Coney, East Lynn, Mass., were much appreciated, the messages being full of spiritual truth and of practical application. The noontime praise service led by Thelma Griffing was full of inspiration and the service following brought a challenge to "put on the whole armor of God."

A SUCCESSFUL SUMMER ASSEMBLY

The Christian Endeavor Summer Assembly of Kansas Yearly Meeting of Friends met at Camp Bide-A-Wee near Wichita, Kansas, August 13-16, in its twelfth annual

Provident Mutual Life Insurance Company of Philadelphia, Penna.

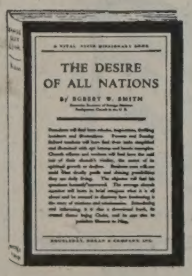
The Provident Mutual issues an unusual book

"SEVEN KEYS TO CONTENTMENT"

which tells you how you can arrange your insurance to educate your children, pay off your mortgage, protect your family at all times, and make provision for you and yours in old age.

Write today to the Company for this book which will be sent you free of charge.

LOW PREMIUMS LOW NET COST



THE DESIRE OF ALL NATIONS

This is the new book about which all your friends are talking. If you have not read it you will be surprised at its fascinating and stimulating picture of missionary effort today.

Price $1.50

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street
RICHMOND, INDIANA

meeting with the largest delegation in its history. Registrations and pre-registrations totaled 226, and speakers and pastors registered 20. Ten out of seventeen Quarterly Meetings were represented.

Howard W. Cope of Marshalltown, Iowa, gave the evening addresses which proved to be very inspirational to all. Paul V. Clark, the new Field Secretary of Oklahoma, taught several classes. Prof. Regan of Friends University gave a most helpful message in the Expository Hour each forenoon, and the Quiet Hour led by Lela Gordon of Argonia, Kansas, proved a blessing to every one.

The faithful services of Herbert L. Huffman in conducting the open forum, of Harry Cox, director of the recreation period, and of Carl D. and Ella Byrd, teachers of study classes were gratefully appreciated.

This was indeed the best conference ever held in Kansas Yearly Meeting and for it Friends are thankful to the Master, and to the faithful chairman, L. Herbert Reynolds of Cherokee, Oklahoma.

CHURCH VACATION SCHOOL

The Sunnyside, California, Friends Church Vacation School was held, July 23 to August 17, closing with a picnic (in which the Sunday School joined) in the pepper grove in Balboa Park, San Diego. The School was held late on account of the World's Sunday School Convention and this caused a very irregular attendance as so many of the children were away part of the time on vacations with their parents. The average attendance was eighteen.

The material equipment was much better this year because each class had a separate room where all kinds of handwork, except carpentering, could be conducted. The School was handicapped in having no pianist but did excellent work along other lines. The Juniors specialized on map drawing. They learned the Palestine Map Song on which, as the class sang, one individual pointed out the separate mountains, rivers, seas and cities. This not only fixed names and places in their minds but also gave skill in map drawing.

At the close of the school each of the three classes had a fine display of handwork on exhibition and took part in the rendering of an excellent program indicative of the splendid work done during the school period. The teachers had only one helper this year whereas there should have been at least three. The expense was met by a collection taken on the closing evening.

GURNEY E. HADLEY

Gurney E. Hadley, son of Jonathan D and Zelinda L. Hadley, was born at Stuart, Iowa, October 4, 1868 and died Aug. 29, 1928. He grew to manhood on the farm on which he was born.

Going from there to Kansas City, Missouri, he graduated from college and afterwards taught for a number of years. He then went to Calumet , Michigan, where he taught for three years, coming to California in 1902. He located at Santa Ana and taught in the High School there until coming to Long Beach in 1906, since which time he has been connected with the High School here, having instituted the Commercial Department and continued as head of the department for a number of years.

He leaves a wife, Mrs. Ambie Hadley, whom he married two years ago. The mother of his children passed away in 1919. His three children, Mrs. Eleanor Elkins, and two sons, Leland and La Verne, survive him, also his mother and four brothers and two sisters, beside a number of other relatives.

Gurney E. Hadley was a member of the First Friends Church of Long Beach, California, where he was faithful in attendance and in every way led an upright Christian life. For a number of years he had been serving in the capacity of treasurer of the board of trustees and had been of great assistance in raising and handling the funds for the clearing of the indebtedness upon the new church building.

Burial was made September 1, in the Sunnyside Mausoleum of Long Beach. The funeral services were in charge of Neal D. Newlin assisted by a former pastor, Andrew F. Mitchell. The services were characterized by a love tribute paid him by the City School Board and a large number of his former scholars. The front of the First Friends Church and the pulpit and choir altar were completely banked with floral tributes. Truly a righteous friend has passed to his just reward.

BIRTHS

WETTERLOW—To Godfrey and Grace Hull Wetterlow, New York City, N. Y., August 31, 1928, a daughter, Joel.

DEATHS

WINSLOW—At his home in Washington County, Indiana, where he was born and lived and was widely and favorably known, August 1, 1928, John Winslow, son of John Woodman and Phebe Lacy Winslow, in his 95th year. He was a birthright Friend who in boyhood gave his heart to Christ and remained faithful in devotion to the Master. In early days he taught school, but his successful accumulations were in agriculture. In 1857 he married Margaret Hollowell who died in 1875. Later he married Diana Denny who survives him. To these mothers eleven children were born most of whom are living and are influential citizens. Three days before his death he delivered a very thoughtful address at a family reunion and was in fair health until but a few hours before his passing "like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

POSITION WANTED

A middle-aged woman now ready for work as housekeeper in small private family, or as companion to some lady. Reasonable wages. Good references. Mrs. Nora M. D. Symons, Spiceland, Indiana.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
John R. Cary.....Baltimore Md.
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

NOTICE

Owing to the death of Edmund Stanley, Clerk of Kansas Yearly Meeting, Vida R. Pribbenow, the Recording Clerk has been designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

MONEY ON OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5518 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

THE NICHOLSON PRESS

FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.

26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of the American Friend